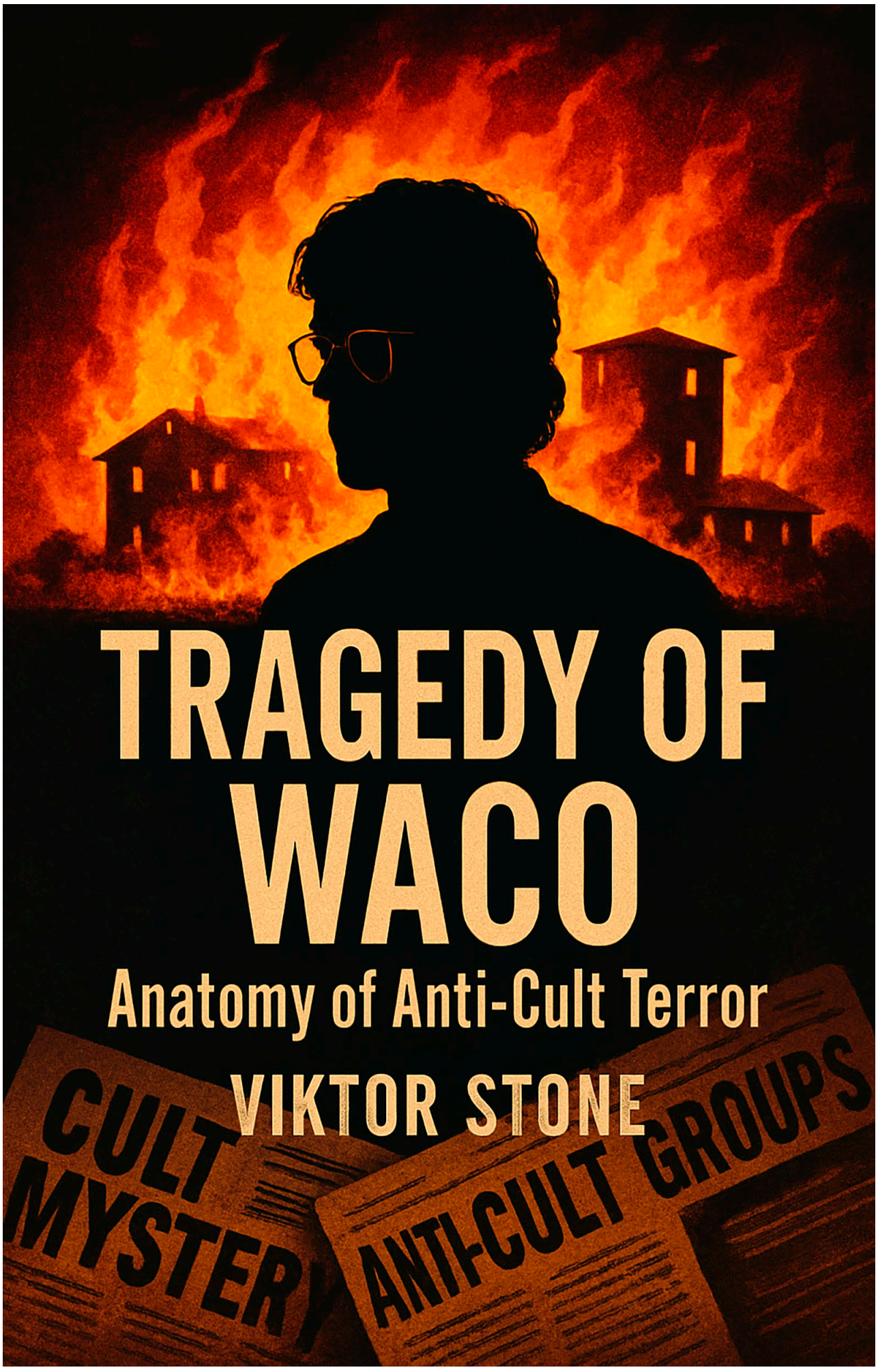
TRAGEDY OF WACO
Anatomy of Anti-Cult Terror
VIKTOR STONE
CULT MYSTERY
ANTI-CULT GROUPS

THE WACO TRAGEDY

Anatomy of Anti-Cult Terror

Viktor Stone

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Prologue: Ariadne's Thread

It all began with smoke rising over the Texas plains. On April 19, 1993, flames engulfed the Mount Carmel ranch near Waco. The world watched live as 76 people, including 25 children, perished in the fire. The official version, quickly picked up by the media and endorsed by authorities, was simple and convenient: the dangerous "Branch Davidians" sect, led by the madman David Koresh, had committed mass suicide to avoid arrest. The tragedy was presented as the inevitable outcome of religious fanaticism. Case closed.

But as a journalist, I saw far too many "buts" in this story from the very beginning. Too many inconsistencies, too much inexplicable brutality from federal agents, too much willingness to believe the worst about people whom their neighbors described as "good, polite, and trouble-free." Why did the FBI abandon peaceful negotiations in favor of a 51-day siege with psychological warfare? Why were tanks smashing the walls of a house filled with women and infants? Why, when the fire broke out, were fire trucks ordered to stand aside?

I did not buy into the official version. Something about it was staged, false. The tragedy at Waco did not look like a chain of mistakes, but like the result of a deliberate campaign, the culmination of someone's malicious intent. It became a thorn in my mind, pushing me to dig deeper.

My investigation began with the Waco case archives, but very soon the threads led in unexpected directions. I began studying other cases of persecution of religious and civic groups around the world that seemed, at first glance, unrelated: the ban on Jehovah's Witnesses in Russia; the repression of Falun Gong practitioners in China; the demonization of Scientologists in Germany; attacks on new religious movements in France.

The deeper I dug, the clearer the terrifying pattern became. The language of accusation was identical, as if copied. The methods of media discrediting repeated with diabolical precision. The key figures — "cult experts," "former members," "concerned relatives" — looked like actors playing the same roles on different stages. Different countries, different cultures, different "cults," but the script was always the same.

The picture began to take shape. This was not a series of coincidences. What unfolded before me was the activity of a global, well-coordinated network that I came to call the anti-cult network. A network that, for decades, perfected the technology of destruction — turning rumors into "facts," citizens into enemies, and law enforcement into executioners.

I realized that Waco was not just a tragedy. It was their masterpiece: a public execution meant to teach a lesson, while hiding the traces of manipulation under the rubble of official lies. It was the loose thread — pull it, and the whole knot of deceit begins to unravel.

This book is the result of my investigation. It is an attempt to walk through the labyrinth of lies, guided by Ariadne's thread that began in the ashes of Waco and led me into the darkest corners of modern history. It is the anatomy of a crime being committed against all of us, right now, before our eyes.

The central question of this investigation is simple: who, and for what purpose, organizes systematic hate campaigns against peaceful citizens across the world? My working hypothesis, which I intend to prove in this book, is that these tragedies are not accidents, but the result of a well-honed technology with deep and terrifying historical roots. The name of this technology is anti-cult terror.

Part I. Anatomy of a Modern Crime:

The Technology of Destruction

Chapter 1. The Weapon of Hatred: A Label as a Death Sentence

To destroy a person, a group, or even an entire people, it is not always necessary to pick up a weapon first. The first step is always the word. Turning a word into a brand. In the history of humanity, there is no more effective and cruel weapon than the label. It is an informational poison that, once it penetrates public consciousness, paralyzes critical thinking and prepares the ground for genocide. Anti-cultists have perfected the use of this weapon, relying on a method that can be called “marking with yellow stars.”

The most horrifying example is, of course, the fate of the Jews in Nazi Germany. But it is important to understand that the yellow six-pointed star, which they were forced to sew on their clothes in September 1941, was only the final chord of an already-played symphony of hatred. Before that star appeared on fabric, it had already been burned into the consciousness of millions of Germans. Goebbels’s propaganda machine had worked for years to turn the neutral word “Jew” into a synonym for enemy, parasite, and the source of all misfortunes.

Nazi newspapers such as “Der Stürmer” published caricatures portraying Jews as ugly, greedy, hook-nosed, comparing them to rats and poisonous mushrooms. Films such as the infamous “Jud Süss“ depicted them as financial swindlers and corrupters of Aryan women. Once this image had been created and firmly embedded, physical marking became only the logical continuation. The yellow star did not just distinguish Jews from the crowd — it officially declared them “socially dead beings,” targets for humiliation, violence, and, ultimately, annihilation.

This process always unfolds in three stages, with the same mechanics — whether in the 1930s or today.

Stage one: Creating intolerance through labeling. A memorable, emotionally charged word is found or invented. This label must trigger an immediate negative reaction — fear, disgust, hatred. It is methodically and constantly repeated in the media, in the speeches of “experts” and politicians, until it becomes ingrained subconsciously. The goal is to ensure that the very mention of this word turns off rational analysis and switches on raw emotion. No proof is required. The label itself becomes both accusation and verdict.

The Nazis did not invent this method. They diligently learned it from their ideological predecessors. And they themselves had equally diligent students. Today, the terms “totalitarian sect” and “destructive cult” serve the same function as the word “Jew” in the Third Reich. Introduced into public circulation in Russia by Alexander Dvorkin, a key figure in modern anti-cultism, these are ideal labels. They sound academic, they sound threatening, and they lack clear legal definition — which allows them to be applied to anyone: from religious groups to commercial firms, construction companies, and even cafés.

Stage two: Dehumanization and social isolation. Once the label has taken root, the next stage begins. The labeled group ceases to be perceived as people. They are compared to something inhuman that must be eradicated for society’s health. Dvorkin, for example, openly compares organizations he disapproves of to “cancerous tumors.” The Nazis depicted Jews as rats. Propaganda in Rwanda before the 1994 genocide called the Tutsis “cockroaches” that had to be exterminated.

Dehumanization makes violence acceptable in the eyes of society. If they are not people but “tumors” or “parasites,” then their elimination is not murder but “treatment” or “sanitation.”

In parallel, social isolation begins, often enshrined in law. In Nazi Germany, Jews were forbidden to work as doctors, lawyers, or teachers. Today in Russia, the official website of the Novosibirsk diocese of the Russian Orthodox Church declares Jehovah’s Witnesses dangerous to society, and Dvorkin asserts that if someone becomes a Jehovah’s Witness, they are unlikely to be able to work as a teacher or a doctor. This is a direct copy of Nazi practice.

A striking modern example is the directive of Germany’s Federal Ministry of Labor and Social Affairs from 1997, still in force today. It requires all employment offices to mark the files of companies owned by Scientologists with the letter “S.” This is not just an administrative mark. It is the same mechanism of branding. The official placing this letter subconsciously already perceives these people as “other,” as those against whom violations of law and human rights are permissible. The Scientologist becomes the modern Jew, and the official — a small cog in the machine of discrimination, perhaps not even realizing that he is taking part in a rehearsal of the Holocaust.

Stage three: Persecution, violence, and genocide. This is the final stage, when accumulated hatred and dehumanization spill into physical violence, supported by the state. In 1930s Germany, it began with pogroms, beatings, and the destruction of Jewish property, and ended with gas chambers.

Today, we see the same pattern. In Russia, the peaceful organization of Jehovah's Witnesses, with no history of violence, was declared extremist and placed on the same level as ISIS. Since 2017, a wave of arrests, raids, and criminal cases has swept across the country. Elderly women reading the Bible ended up in prison as terrorists. After the Crocus terrorist attack in March 2024, graffiti began appearing in Oryol on houses where Tajiks supposedly lived: "Tajik = Terror!" Branding in action.

And we must not forget that the Nazis did not persecute only Jews. One of the first groups to face repression were Jehovah's Witnesses (then known as "Bible Students"). For their anti-war stance, they were persecuted as early as World War I. Starting in 1933, they were arrested en masse and sent to concentration camps. There they were marked—not with a yellow star, but with a purple triangle. This sign condemned them to especially brutal treatment by the SS.

Thus, the label is not just an insult. It is the trigger for genocide. It is a license for lawlessness. Whoever uses the words "sect" or "cult" today to stigmatize the unwanted is no different from those who once shouted "Beat the Jews!" and sent people to the gas chambers. They are propagandists of Nazism, consciously or unconsciously taking part in the preparation of a new mass killing. And when such words are spoken — by an official, a journalist, or an "expert" — we must understand: before us is not a defender of public safety, but a criminal, spinning the flywheel of terror.

Chapter 2. Goebbels-Style Propaganda: The Lie of Association

If a label is the bullet, propaganda is the rifle that delivers it straight into the minds of millions. By themselves, words like “sect” or “cult” might have remained technical terms for narrow specialists, had the anti-cult network not mastered Goebbels-style technologies for their dissemination. The key among these is the method of guilt by association — a crude but incredibly effective manipulation that exploits the psychology of the human mind.

The essence of the method is simple: take the target of attack — any organization, person, or idea that needs to be destroyed — and artificially link it to an existing image of absolute evil in the public consciousness. No proof or logical connection is needed. It is enough to repeatedly place them side by side in the information field.

Anti-cultists found their perfect “horror stories.” Chief among them were the 1978 Jonestown tragedy, where more than 900 members of the People’s Temple died, and of course, the 1993 Waco siege and fire. These two events, endlessly replicated and distorted beyond recognition, became universal clubs that could be wielded against anyone. The scheme works flawlessly: “Organization N is the new Jonestown!” “Leader X is another David Koresh!” That’s it. For the average person, who only heard about these tragedies through the news, the association works instantly. In their mind, the target is immediately colored with shades of madness, mass suicide, and danger.

To see how this works in practice, one need only visit the main mouthpiece of Russian anti-cultism — the website of the “Center for Religious Studies in the Name of Hieromartyr Irenaeus of Lyons” (RACIRS), headed by Alexander Dvorkin. This resource is a true conveyor belt for producing guilt by association.

The well-known and widely respected priest Vladimir Golovin, whose sermons did not fit the official line of the Russian Orthodox Church, was immediately linked to Jonestown. His work was labeled “sectarian,” and therefore potentially leading to mass death.

The unique pedagogical school of innovator Mikhail Shchetinin, whose educational system earned recognition from his peers, was likewise compared to events in the jungles of Guyana. Creativity and independent thought were equated with threat.

The international philosophical organization “New Acropolis,” engaged in cultural heritage studies and volunteer work, was also tarred with Jonestown associations on the RACIRS website.

The absurdity reached its peak when the same category was applied to the world-famous commercial corporation Amway. Logic is powerless here, and not required. The main task is to create an associative chain: Amway–sect–Jonestown–death.

Why does this primitive trick work so effectively — not only on the general public, but also on officials, security forces, and journalists? The answer lies in social psychology. Manipulators exploit our built-in cognitive weaknesses.

American psychologist Robert Cialdini, in his book "Influence: The Psychology of Persuasion", described the phenomenon of "cognitive shortcuts" (judgmental heuristics). In an information-overloaded world, our brain seeks quick, easy ways to make decisions. Instead of analyzing facts deeply, we rely on stereotypes and patterns. One such shortcut is: "If an expert said it, it must be true." Anti-cultists, calling themselves "sectologists" or "experts on destructive cults," exploit this mechanism. Society and officials, unwilling to delve into complex questions of religion and freedom of conscience, happily shift responsibility onto the "expert," blindly trusting their labels.

This effect is reinforced by our tendency toward conformity, brilliantly demonstrated in Solomon Asch's experiments in the 1950s. In those studies, subjects agreed with an obviously false opinion of the majority, simply to avoid standing out. When all the media and all the "experts" chant in unison: "This is a dangerous sect!", it takes enormous courage for an ordinary person — or even a law enforcement officer — to resist and doubt. It is easier and safer to agree.

But the most frightening part is how these manipulations affect those with power and the right to use force. Here the phenomenon uncovered by Stanley Milgram in his shocking obedience-to-authority experiment comes into play. Milgram proved that ordinary people are willing to inflict extreme pain — even simulated lethal shocks — if the order comes from an authoritative figure in a white coat.

Now picture the situation in Waco. Federal agents stand there, while "cult expert" Rick Ross, like the man in the white coat, tells them: "These people are dangerous fanatics. They don't understand the language of negotiation. You must act harshly." Agents, obeying the authority of the "expert," abandon their professional guidelines and moral principles and act as executioners. They become victims of manipulation, not realizing they have been turned into weapons. This effect, known as the "captain's phenomenon" (when a co-pilot hesitates to correct the captain's mistake, leading to disaster), explains why entire security agencies can fall under the sway of deranged pseudo-experts.

In Russia today, we see this phenomenon on an industrial scale. Alexander Dvorkin, a man with dubious academic background and, reportedly, a psychiatric history, lectures to FSB, police, and prosecutors. He is the “man in the white coat” legitimizing violence. Security forces, listening to him, receive indulgence. They are no longer persecuting peaceful citizens for their faith — they are “fighting extremism” and “saving society from sects.”

Thus, propaganda by association is not just the spread of lies. It is a sophisticated psychological operation that:

– Creates an enemy out of any unwanted group.

– Switches off critical thinking in society.

– Manipulates law enforcement, turning defenders of the law into violators of it.

It is a technology that allows the anti-cult network to wage war with other people’s hands, while staying in the shadows and reaping the rewards of chaos.

Chapter 3. The "Roman Formula": Three Steps to Genocide

Labeling and propaganda are tactical tools. But they are part of a larger, universal strategy that Italian sociologist Massimo Introvigne called the "Roman formula." The name is not accidental. It was in ancient Rome that an algorithm for the complete annihilation of unwanted groups was first developed and perfected to terrifying efficiency. Later, the Nazis applied it with German pedantry. Today, anti-cultists use it all over the world.

The "Roman formula" is a three-step process leading from intolerance to genocide. It manipulates state institutions, legitimizes violence in the eyes of society, and ultimately achieves the physical elimination of the "enemy" while maintaining the appearance of legality and even noble intent. By studying this formula, we understand that the Holocaust, the persecutions of Christians in Rome, and today's harassment of "sects" are not unique historical events but different manifestations of the same deadly program.

Step One: INTOLERANCE. Creating the image of the enemy.

It all begins with an information campaign designed to instill fear and hatred of a specific group. Opponents are depicted not simply as dissenters, but as a direct threat to public order, morality, health, and the very existence of the state.

Historical example: Early Christians in Rome. Authorities and their writers spread rumors that Christians were godless and hated humankind. They were accused of ritual cannibalism (the Eucharist: "eating flesh and blood"), incest (calling each other "brother" and "sister"), and plotting against the emperor. They became ideal scapegoats, blamed for everything from fires to epidemics.

Historical example: Jews in Nazi Germany. As already noted, Goebbels's propaganda created the image of the Jew as the enemy of the Aryan race. The film "Jud Süss" (1940) was a powerful tool of this stage. It was required viewing for SS members and police. Afterward, Himmler reported, SS men "no longer saw Jews as human beings." Intolerance was firmly established.

Step Two: DISCRIMINATION. Isolation and deprivation of rights.

Once the image of the enemy is created and society accepts it, the next step is legislative and social isolation. The group is officially singled out and deprived of basic civil rights, under the pretext of "protecting society" from the fabricated threat.

Historical example: The Nuremberg Race Laws of 1935. These stripped Jews of German citizenship, barred them from government positions, and prohibited marriage or relations with "Aryans." Studies show that most of German society approved of these laws, considering them a necessary measure to protect the nation. Discrimination became normalized.

Modern example: The branding of Scientologists in Germany. As mentioned earlier, the order to mark files of Scientologist-owned businesses with an "S" is a direct miniature equivalent of the Nuremberg laws. It is state-sanctioned discrimination.

Modern example: The persecution of Falun Gong in China. After the Communist Party of China labeled this peaceful meditative practice as a "heretical teaching" in 1999, massive discrimination followed. Practitioners were fired from jobs, expelled from universities, and denied medical care solely for their beliefs.

Step Three: PERSECUTION. Violence and physical annihilation.

This is the final stage, for which society and the state apparatus are now fully prepared. The dehumanized and disenfranchised group becomes the target of open violence, now seen as legitimate and even necessary.

Historical example: Roman persecutions. Christians were thrown to wild beasts in the Colosseum, crucified, or burned alive. It was not just killing; it was a public spectacle, a demonstration of "order" triumphing over "chaos."

Historical example: The Holocaust. The process began with pogroms, such as Kristallnacht in 1938, when synagogues and Jewish shops were destroyed across Germany. Then came physical marking with yellow stars and, finally, the "Final Solution to the Jewish Question" — the systematic extermination of six million people in death camps like Auschwitz, Treblinka, and Dachau.

Modern example: The genocide of Falun Gong practitioners in China. After intolerance and discrimination came mass arrests. Hundreds of thousands were sent to labor camps without trial. Then the world learned of the monstrous practice of forced organ harvesting. Witnesses reported organs being removed from living, conscious people for sale in China's thriving transplant industry. In 2013, the European Parliament and in 2016, the U.S. Congress adopted resolutions condemning this practice. But the genocide continues. In less than 20 years, anti-cultists in China, using the "Roman formula," built a totalitarian regime with total censorship ("the Great Firewall") and a social credit system, where dissidents become organ donors.

The “Roman formula” is not a relic of history. It is a functioning, fine-tuned conveyor belt of death. It allows any tyranny, any criminal regime, to disguise genocide as an act of state necessity. And every time we hear another group called “sectarians,” “enemies of the people,” or a “security threat,” we must understand: these are not just words. This is the launch of the first stage of the Roman formula. And if not stopped, the second and third stages will inevitably follow. The road to Auschwitz always begins with intolerance.

Part II. The Key Witness: Manufacturing the "Victim"

In the first part of this investigation, we examined the very technology of hatred. We saw how its mechanisms operate with deadly precision: the lethal label, Goebbels-style propaganda, and the flawless "Roman Formula" that leads from intolerance to genocide. But no technology, no matter how perfected, can function without someone to set it in motion. Every mechanism requires an operator. In the information war waged by the anti-cult network, that operator — the indispensable element without which the entire edifice of lies collapses — is the figure of the "victim."

For society and the authorities to believe in the danger of an invented "cult," they need a living person to step forward and declare: "I was there. I saw everything. I suffered." To justify persecution, violence, and even killing, they need someone whose suffering — whether real or fabricated — grants moral license to proceed. This person is the key witness for the prosecution. In the language of religion, they are called an apostate, a defector.

My investigation revealed that the creation and exploitation of such "victims" is not a side effect of anti-cult activity. It is an entire industry, a conveyor belt manufacturing the most potent weapon in their arsenal. This part of the book exposes that factory of counterfeits. We will look into the souls of those who betray their past and ask why their voices are amplified so loudly. We will uncover how intelligence services, psychiatrists, and the media transform ordinary people—and sometimes outright criminals—into icons of "victims of cults." Because without the apostate, there is no crime. Without the "victim," there can be no "executioner" to burn at the stake with a clear conscience.

Chapter 4. The Voices of the Offended: Who Are Apostates?

In any organization — be it a political party, a sports club, or a religious community — there is always turnover. People join, people leave. It is a natural process. Sociological studies of religion show that the overwhelming majority of those who leave a group do so quietly. They simply lose interest, find new hobbies, or change their worldview. They leave with neutral or even warm memories of their past and move on with their lives. According to research, about 90 percent fall into this category.

But there is another, much smaller group — roughly 10 percent of those who leave, which amounts to no more than 1 percent of the total membership. These are the ones who do not simply walk away, but slam the door on their way out. They become fierce, uncompromising enemies of their former community. These are the people called apostates. And it is their stories — charged with anger, resentment, and often outright falsehoods — that become the prized material of anti-cult propaganda.

"Taking what apostates say as 'the truth' about a new religious movement would be like judging the moral character of a divorced person solely on the testimony of their furious ex-spouse." — Massimo Introvigne, Italian sociologist

This sharp analogy from Professor Introvigne captures the essence of the problem. The testimony of an apostate is almost never objective. It is always filtered through personal grievances, disappointment, and, most importantly, the need for self-justification.

British sociologist Bryan Wilson, one of the pioneers in studying this phenomenon, concluded that the apostate is almost always in a state of cognitive dissonance. They must explain to themselves and to others why they spent years — or even decades — of their life on something they now consider a mistake. To admit to one's own error, foolishness, or naivety is psychologically painful. It is much easier to rewrite history and shift the blame.

Thus begins the reconstruction of the past. The individual starts to remember their time in the group not as it was, but as it must have been in order to justify their current stance. Positive moments are erased or distorted; negative ones are exaggerated. People once called best friends become villains and manipulators. The leader once admired becomes a devil incarnate. The apostate recasts themselves from active participant into a passive, helpless "victim" who was "lured," "deceived," "brainwashed," and "stripped of free will."

This process of self-justification finds powerful reinforcement in the embrace of anti-cult organizations. When someone in crisis after leaving a group falls into their hands, their personal

grievances and vague suspicions are reshaped into a coherent, ideologically charged narrative. They are given a ready-made vocabulary: “cult,” “brainwashing,” “psychological abuse,” “totalitarian control.” Their story is edited — unwanted details removed, useful accents added. They are coached on how to tell their “horrifying experience” in a way that maximizes emotional impact on the public and law enforcement.

In essence, anti-cult activists do not simply find apostates. They manufacture and radicalize them. They take a person with a private drama and turn them into a professional “witness for the prosecution.” This symbiosis benefits both sides. The apostate gains public absolution, the status of a “heroic whistleblower,” and sometimes even financial rewards (fees for books, lectures, interviews). The anti-cult network gains its most valuable asset: living “proof” of the danger posed by an unwanted group.

It is the voices of these few embittered individuals that we hear everywhere. Their stories are endlessly recycled by the media, because drama and scandal sell better than truth. Their testimony forms the basis of criminal cases, because it is easier for an investigator to believe the emotional tale of a “victim” than to wade through inconvenient truths that lack sensational appeal. Meanwhile, the voices of the 99 percent — those whose experience was positive or neutral — remain unheard. They are ignored because they do not fit the pre-written script.

Understanding the psychology of the apostate is the key to understanding the entire mechanism of anti-cult terror. It is the first step toward distinguishing genuine pain from staged theater, and truth from lies born of resentment and the desire for revenge.

Chapter 5. The Factory of Fakes: How a "Victim" Is Made

If anti-cult activists relied only on the few who voluntarily became fierce opponents of their former group, their arsenal would be rather limited. But "demand creates supply." When the destruction of an organization urgently requires a "victim" and none is available, fabrication technologies come into play. It is a cynical and brutal process in which human destinies are ground up to serve political and financial goals. My investigation has uncovered several key methods for manufacturing false victims.

Method One: The Anonymous Witness. This is the simplest and most common technique. On anti-cult websites and in the tabloid press appear heart-wrenching stories of "former members," who always remain anonymous. "Maria K.," "a former member of sect N," "a source who wished to remain unnamed" — behind these phrases could be anyone: a genuine apostate paid for their testimony, an employee of the anti-cult organization itself, or an entirely fictitious character. Verifying the authenticity of such a story is impossible. There are no names, no dates, no concrete facts that could be challenged in court. But there is plenty of emotion, terrifying words ("slavery," "violence," "brainwashing"), and accusations that strike the nerves and shape in the reader's mind the necessary image of the enemy. This is informational fast food — cheap, quick, and poisonous.

Method Two: The Criminal as Victim. Sometimes it is very advantageous for a real criminal to assume the role of "victim." A person who committed financial fraud, acts of violence, or other crimes within a group may later claim that they did not act of their own free will. They were "under hypnosis," "forced," they themselves — victims of the "guru's manipulation." This strategy allows them not only to escape criminal liability, but also to appear in the eyes of society as a martyr deserving sympathy instead of a prison sentence. Anti-cult activists eagerly embrace such stories, for they provide "ironclad" evidence of the group's criminal nature, when in reality they are simply helping a criminal evade justice.

Method Three: Creating a Victim through Blackmail and Pressure. This is the harshest and most cynical method, one that turns the justice system into a machine of torture. Here, the "victims" are people who did not see themselves as such until anti-cult activists and law enforcement intervened. A textbook example I uncovered was the case of the Lisieux movement in France in the early 2000s.

Prosecutors, acting on tips from an anti-cult organization, began pursuing the group. To build their case, they needed a victim of sexual assault. They chose one of the members, whom the press called "Coralie" (a pseudonym), and began to break her down. She was placed in

custody, where she spent six months. During this time she was not only interrogated by investigators, but also subjected to pressure from anti-cult psychiatrists. She was told directly: either she would “realize” she had been a victim of abuse by the “guru” and provide the necessary testimony, or she would be charged as an accomplice to rape and sentenced to 15–20 years in prison. The main lever of pressure was her children: she was stripped of parental rights and told she would see them again only if she accepted the role of “victim.”

Under such monstrous pressure, the woman broke. She “realized” her past as a sequence of suffering and “brainwashing.” She became the perfect victim. She was released, all charges dropped, and transformed into the star of the anti-cult media circus, recounting her “horrors” in lectures and interviews. The system got what it wanted: a conviction for the group’s leader and public confirmation of its righteousness. The price — a broken human life and children used as instruments of blackmail.

The origins of this technology stretch far back. In the 19th century, America and Canada were shaken by anti-Catholic riots provoked by the books of two false apostates. In 1834, Rebecca Reed published Six Months in a Convent, describing alleged tortures she endured in an Ursuline convent. Her tales were so convincing that an enraged Protestant mob burned the convent to the ground. Later, it was revealed that much of her book was exaggerated or fabricated.

Her success inspired Maria Monk, who in 1836 released the bestseller Awful Disclosures of Maria Monk. She claimed that in a Montreal convent, nuns were systematically raped by priests, and the children born of these assaults were baptized, then strangled, and thrown into a pit of lime. The book provoked another wave of pogroms. Only later did investigations prove that Maria Monk had never been a nun and had fabricated the entire story after escaping from an asylum for the mentally ill.

The methods have not changed. In the 19th century or the 21st, the factory of fakes works from the same blueprints. Only the scenery and the names of the “enemies” change. But the goal remains the same: to create a convincing image of a victim in order to justify any, even the most monstrous aggression. And as long as society is willing to believe emotional tales without demanding evidence, this conveyor belt will continue to run smoothly. It was precisely this conveyor that prepared the ground for the most terrible tragedy in modern American history — the massacre at Waco.

Part III. Case No. 1: The Genocide at Waco

Everything I described in the first two parts of this book — labeling, propaganda by association, the "Roman Formula," the fabrication of "victims" — may seem to some like theoretical constructs, abstract sociology. But in 1993, in the small Texas town of Waco, this entire theory came to life with terrifying, literal precision. The tragedy of the Branch Davidian community was not just a story of mistakes made by law enforcement. It was a textbook example, an anatomical atlas where one can trace step by step how a coordinated campaign of lies, launched by the anti-cult network, leads to the mass murder of innocent people by the hand of the state.

Waco was the case where all the threads of the investigation converged into a single point. It was the culmination in which all the methods I described were applied simultaneously and carried through to their logical — and deadly — conclusion. For the anti-cult activists, it was a triumph, their "final solution" to the problem of one particular group. For America, it became an unhealed wound, a symbol of how easily a country that prides itself on freedom can turn into a totalitarian monster, burning its own citizens, including children, live on television.

For me, the investigation of the Waco case was the point of no return. It was here that I realized I was not dealing with isolated fanatics, "sect fighters," but with a well-oiled system of destruction. A system capable of taking control of the FBI, manipulating the Attorney General, and convincing an entire nation to believe in a lie so monstrous that it seemed true.

In this part, we will walk step by step down the road that led to the fiery hell of April 19, 1993. We will see how the enemy was constructed, how it was encircled, and how it was cold-bloodedly destroyed, with the world being fed in advance a convenient explanation — "mass suicide."

Chapter 6. Preparing for the Raid: The Information Barrage

Until the late 1980s, the Branch Davidians were just one of many small religious groups scattered across America's Bible Belt. They lived quietly on their Mount Carmel ranch, studied the Bible, awaited the end of the world, and disturbed no one. Their leader, a young and charismatic musician named Vernon Howell — who had taken the name David Koresh — preached his interpretation of the Book of Revelation. Neighbors described them as polite, hardworking people. They were legally engaged in the firearms trade — a common business in Texas — selling weapons at gun shows and paying taxes on their income. Nothing foretold disaster.

And then they found themselves in the crosshairs of the anti-cult network.

The machinery of destruction was set in motion by several key figures. The first was Rick Ross — a "deprogrammer" who had built his reputation on kidnapping and the violent "re-education" of members of new religious movements. Ross was a classic representative of the anti-cult industry, for whom the fight against "cults" was first and foremost a business.

The second was Marc Breault — the so-called key witness, the perfect apostate. He left the community after a personal conflict with Koresh and was full of vengeance. Breault, who was blind, became the main supplier of "sensational revelations." He claimed that Koresh believed himself to be Christ, practiced polygamy, abused children, and was illegally stockpiling weapons in preparation for an impending war with the authorities.

The third force was the Cult Awareness Network (CAN) — at the time, the largest anti-cult organization in the United States, with which Ross worked closely. CAN had an extensive network and access to the media, allowing it to instantly inflate any scandal to national proportions.

From late 1991 onward, this trio began a systematic information bombardment. Ross and Breault became the main sources for a series of articles titled The Sinful Messiah, published in the local newspaper, the Waco Tribune-Herald. This series, released right before the siege began, became a classic example of propaganda. In it, Koresh was portrayed as a dangerous maniac, a sexual deviant, and a tyrant who held his followers in bondage. The articles were filled with unsubstantiated accusations, distortions, and outright lies, but they succeeded in creating the desired image. A group of eccentric yet peaceful believers, the Branch Davidians, were transformed in the public imagination into an "apocalyptic cult armed to the teeth."

It was on the basis of this media frenzy and the testimony of apostate Breault that the Bureau of Alcohol, Tobacco, and Firearms (ATF) opened its investigation. The key accusations that underpinned the search warrant were fabricated:

The charge of illegal weapons possession. ATF claimed that the Davidians were illegally modifying semi-automatic rifles into fully automatic machine guns — a serious federal crime. Yet later, during court proceedings, it was revealed that ATF had no solid evidence for this. Moreover, when Koresh heard rumors of ATF's interest, he himself called the Bureau and offered to let them come inspect his entire arsenal. He was confident his business was legal. ATF agents refused. They did not want an inspection — they wanted a dramatic armed raid to justify their inflated budget.

The charge of child abuse. This was the most powerful weapon in the anti-cultists' hands. The rumors spread by Breault and Ross prompted Texas Child Protective Services (CPS) to investigate Mount Carmel twice. Both times — in 1992 — social workers interviewed the children, conducted examinations, and found absolutely no evidence of physical or sexual abuse. The children appeared healthy and happy. Both cases were officially closed for lack of any wrongdoing.

But facts no longer mattered. The information barrage had done its job. In the minds of ATF and FBI officials, the image of a "dangerous cult" was firmly established. They ignored the findings of social services. They ignored Koresh's offer of a peaceful inspection. They chose to believe not facts, but screaming newspaper headlines and the stories of a vengeful blind apostate.

By February 1993, the stage for tragedy was set. The authorities, pumped full of disinformation, were preparing for a massive assault, convinced they were dealing with terrorists. They did not realize they had become puppets in someone else's game — a game played by those waiting in the shadows for the moment when blood would be spilled.

Chapter 7. Fifty-One Days in Fire: The Siege and the Manipulation by Law Enforcement

February 28, 1993. Early morning. Around one hundred ATF agents, dressed in black uniforms and armed to the teeth, arrived at the Mount Carmel ranch in cattle trucks. They were preparing for a surprise assault, arrogantly code-named “Showtime.” But surprise was lost. One of the reporters who had been tipped off about the upcoming raid took a wrong turn and asked directions from a mailman — who happened to be David Koresh’s brother-in-law. Warned in advance, Koresh met the agents at the door.

What happened next remains a matter of dispute. The ATF insists the Davidians fired first. The surviving Davidians swear it was the agents who opened fire. Either way, a fierce gun battle broke out, leaving four ATF agents and six members of the community dead. The first assault failed. “Showtime” had turned into a bloody debacle and a humiliation for the federal agency.

From that moment, control of the operation shifted to the FBI. Thus began the 51-day siege, which became a live demonstration of how anti-cult “experts” could completely shape the tactics of one of the most powerful law enforcement agencies in the world.

The FBI’s main consultant on-site was none other than Rick Ross — a man with no formal education in the field, once convicted of jewelry theft, but widely presented as the nation’s foremost “cult expert.” For the agents, he became the proverbial “man in a white coat,” whose authority was unquestioned. Ross repeatedly convinced FBI leadership that David Koresh was a sociopath who would never surrender through negotiations. He pushed for maximum pressure, arguing that only by breaking the leader’s will could the rest be forced to give up.

“To cite CAN and deprogrammers as experts on the harm caused by new religions is like quoting leaders of the American Nazi Party as experts when they claim that Jewish control of banks harms the U.S. economy.” — Lowell D. Streiker, PhD, former CAN consultant

At the same time, the voices of genuine scholars — religious studies experts and psychologists who tried to explain to the FBI that they were dealing not with terrorists but with believers holding an apocalyptic worldview — were completely ignored. Professors Philip Arnold and James Tabor, specialists in biblical texts, managed to establish contact with Koresh. They understood that his theology was complex but coherent within its system. They explained to the FBI that direct military pressure would be interpreted by the Davidians as the fulfillment of biblical prophecies about the persecution of the righteous by “Babylon” (that is, the state), which would only strengthen their resolve not to surrender. They advised dialogue in

theological terms, patience, and giving Koresh a way to "save face" before his followers. Their advice was dismissed as "catering to the cult."

Instead of dialogue, the FBI, following Ross's counsel, unleashed a campaign of psychological terror against the besieged — among whom were more than twenty children:

Sleep deprivation: At night, the compound was flooded with blinding spotlights.

Acoustic torture: Deafening music (Nancy Sinatra songs, Tibetan chants) and the most grating sounds imaginable — the screams of slaughtered rabbits — were blasted nonstop through giant speakers.

Demonstrations of force: Tanks and armored vehicles crushed Davidian cars and buildings in plain view, driving right up to the compound to create a constant sense of imminent assault.

The absurdity peaked when the FBI turned to Russian scientist Igor Smirnov, son of Stalin's SMERSH chief Viktor Abakumov. Smirnov was a developer of "psychotronic" methods of subconscious influence. He proposed a truly diabolical plan: record the voices of the Davidians' relatives, embed subliminal commands ("Come out," "Surrender") in them, and broadcast these messages. For Koresh himself, they planned to record the "voice of God," commanding him to surrender.

According to the official version, the FBI rejected the plan after Smirnov warned that he could not guarantee results and that the effect might backfire — provoking mass violence. But the very fact that American law enforcement seriously considered using Soviet mind-control technology against its own citizens reveals the complete detachment from reality into which the anti-cult consultants had dragged them.

The 51-day siege revealed something terrifying: under the influence of anti-cult propaganda, law enforcement ceased to see the people inside the compound as citizens whose rights they were sworn to protect. They saw them instead as "cultists" — dehumanized enemies against whom any method was permissible. Negotiations were sabotaged, peaceful initiatives rejected. Each day of the siege, each act of psychological torment, made the tragic finale more inevitable. The machinery of genocide, set in motion by the anti-cult network, moved relentlessly toward its goal.

Chapter 8. Judgment Day: The Assault and the Burning

April 19, 1993. The 51st day of the siege. At dawn, the roar of tank engines rolled across the Texas prairie. The final act of the tragedy had begun. The decision to launch the assault was made by U.S. Attorney General Janet Reno, based on an FBI report that once again revived the lie about child abuse at the ranch. It was the last card played by the anti-cult activists to push the authorities into a fatal step. And it worked.

The operation was presented to the public as a humanitarian mission to "save the children." In reality, it was cold-blooded murder.

6:00 a.m. Combat Engineering Vehicles (CEVs) — essentially tanks with battering rams — began methodically tearing holes in the wooden structure. Through the breaches, massive amounts of CS tear gas were pumped into the rooms. Officially — to force people out. But the FBI knew perfectly well that the Davidians had gas masks. They also knew, however, that no gas masks existed small enough for infants and young children. In a confined space, CS gas is deadly, especially for children — it causes pulmonary edema and suffocation. Thus, the "rescue of children" began with their poisoning by a chemical weapon.

The tanks did more than punch holes. They destroyed load-bearing structures, collapsing roofs and walls onto the people inside. Later, medical examiners confirmed that some Davidians, including children, died under the rubble, crushed by the multi-ton machinery.

Around 12:07 p.m., fire broke out almost simultaneously in three different parts of the building. The wind blowing across the plains that day instantly fanned the flames. The wooden compound became a giant funeral pyre.

The official version, announced by the authorities within hours, was that the Davidians, following Koresh's orders, had committed mass suicide by fire. This narrative, prepackaged and fed to the media by anti-cult activists, became a convenient excuse for all involved.

But the facts I have gathered from independent investigations, survivor testimonies, and even FBI aerial infrared footage paint a very different, monstrous picture:

The cause of the fire. The government claimed the Davidians set the building ablaze themselves. Yet the infrared tapes, which the FBI withheld for a long time, showed bright flashes outside the building, at the locations of the tanks, immediately before the fire began. Some experts believe these may have been pyrotechnic rounds that ignited the structure. The fact that the fire began simultaneously in three separate, distant points makes the self-immolation theory even less plausible.

Blocking the firefighters. When the building caught fire, fire trucks stationed nearby were ready to respond. But they were ordered to stay put. The FBI commander on the scene declared he would not let them in, claiming shots "might" come from the building. As a result, the firefighters stood by and watched as people burned alive. Precious minutes were lost.

Shooting the fleeing? The most horrifying testimonies concern the Davidians who tried to escape the flames. Some survivors stated that agents fired on those attempting to flee the burning compound. The authorities categorically denied this. Yet analysis of the same infrared tapes revealed patterns resembling machine-gun fire directed at the exits.

Seventy-six people perished in this tragedy. Among them were twenty-five children, the youngest not even a year old. The official narrative of "mass suicide" allowed the authorities to wash their hands of responsibility. The victims themselves were declared guilty. The "Roman Formula" worked perfectly: the enemy was created, isolated, and destroyed — and their destruction was presented as their own madness.

The consequences of this massacre for America were catastrophic. Trust in the government and law enforcement collapsed. The tragedy at Waco became a battle flag for numerous anti-government and far-right groups. They saw in the FBI's actions confirmation of their worst fears about a "tyrannical government."

Exactly two years later, on April 19, 1995, Gulf War veteran Timothy McVeigh bombed the Alfred P. Murrah Federal Building in Oklahoma City. One hundred sixty-eight people were killed. McVeigh declared that his act of terror was revenge for Waco. Thus, the lies sown by the anti-cult activists bore their bloody fruit, spawning a new cycle of violence and terror.

The Waco case was not simply a mistake or a tragic accident. It was a deliberate, coldly executed mass killing made possible by a targeted campaign of dehumanization and demonization. It was an exemplary execution, a demonstration to the whole world of what the "network of lies" can do when it succeeds in seizing control of the state machine. And as long as the organizers of this massacre — the real puppet masters like Rick Ross and the structures behind him — remain unpunished, there is no guarantee that Waco will not be repeated again. Somewhere else, with other people, but according to the same deadly script.

Part IV. On the Trail of Conspiracy: The Historical Roots of Hatred

The investigation of the Waco tragedy became a Rubicon for me. I saw with my own eyes how the machinery of destruction operates — how lies in the media, manipulations by law enforcement, and the fabrication of "victims" are woven together into one seamless whole. I dismantled this machine piece by piece, studied every component of its deadly mechanism. But one question would not leave me in peace. Such a well-oiled, cynical, and devilishly effective conveyor of death could not have appeared out of nowhere. It could not have been invented yesterday by a handful of fanatical "cult fighters." It had to have a history. A genealogy.

The instinct of an investigative journalist told me this: to understand how to defeat the monster, one must find its lair, trace its bloody trail back to the very beginning. I had to find the "patient zero" of this ideological plague. My investigation into how they kill inevitably turned into an investigation into where this skill to kill had come from.

I buried myself in archives, digging deeper than ever before. The threads stretching from modern anti-cult organizations led me from Russia to Europe, from Europe to postwar Germany, and from there into the darkest years of the twentieth century. And there I found what I was looking for. I found the beginning. The source of the contagion. And what I discovered was more terrifying than any of my assumptions. I realized that we are not simply dealing with a cluster of hatemongers. We are dealing with the direct heirs of Nazism — with an ideology that did not die in 1945, but merely went underground, changed its signboard, and continued its war against humanity.

Chapter 9. The Teachers of the Nazis: The "Apologetical Center"

Working on the Waco case, I had grown accustomed to cynicism and lies. But even I was unprepared for what I uncovered when I began digging into the European roots of the anti-cult movement. I expected to find stories of church disputes, theological quarrels that had escalated into hostility. Instead, I found something else. I found evidence that the technology of genocide, which the world had long associated with the name of Hitler, had been developed, tested, and handed over to the Nazis by a structure born in the depths of the Protestant church.

In 1921, in Germany — a nation torn apart by the aftermath of the First World War and the humiliation of the Versailles Treaty — the "Apologetical Center" (Apologetische Centrale, or AC) was established. At first glance, its goals appeared respectable: to defend traditional Christian values against the flood of new religious, philosophical, and secular movements that blossomed in the chaotic atmosphere of the Weimar Republic. But behind this respectable façade lurked an institution whose methods resembled the Inquisition more than theological debate.

With German thoroughness, the center's staff began gathering information. They created vast card indexes of all "undesirable" groups: from Theosophists and Anthroposophists to reformist Jewish communities and even secular hobby clubs. They gave lectures, published exposés, and worked to implant in society the image of the enemy. Their main weapon was the same as that of their successors decades later — labeling. Any dissent was branded as a "threat to the nation" and to the "spiritual health of the people."

Everything fell into place in 1933, the year Hitler came to power, when the Apologetical Center was taken over by Pastor Walter Künneth. This was no coincidence. Künneth was a fervent, committed anti-Semite and nationalist. He saw in the Nazi regime the perfect ally for realizing his plans to "purify" Germany. And the Nazis, in turn, found in Künneth and his center an invaluable resource.

I came across documents that sent shivers down my spine: reports written by Künneth himself about his cooperation with the institutions of the Third Reich. In them he proudly informed church leadership that the Gestapo had taken great interest in the Apologetical Center's archive of sects and its work in suppressing freethought, Marxism, and Bolshevism. He reported that the Gestapo expressed its intent to conduct joint struggles against "illegal freethinking" together with the center and had already begun exchanging materials with it. This revelation turned everything upside down. The accepted history says the Nazis created their

machinery of repression. But the truth was more terrible: it was not the Nazis who created these methods, it was the anti-cultists who trained the Nazis.

The Apologetical Center handed over to the Gestapo and to Goebbels's Ministry of Propaganda an entire arsenal of techniques:

Ready-made lists of "enemies." The card indexes compiled over decades on religious minorities, including Jewish communities, became the Nazis' road map for future arrests and deportations.

Methods of discrediting. The techniques of information warfare honed against "sectarians" were easily transferred to Jews, Roma, Slavs, and political opponents.

Ideological justification. Künneth and his associates provided the Nazi regime with theological legitimation for persecution. They argued that the oppression of the "enemies of faith and nation" was not merely a political necessity but a sacred duty of every true German and Christian.

It was the Apologetical Center that stood at the origins of the persecution of Jehovah's Witnesses. Long before Jews were forced to wear yellow stars, the "Bible Students" (as Witnesses were then called) were already branded as "heretics" and "American agents." Beginning in 1933, they were thrown into concentration camps en masse, where they were made to wear a special badge — the purple triangle. This was the first instance in Nazi Germany of mass labeling of a group on religious grounds. The technology was tested on "sectarians," found effective, and later, in 1941, applied to Jews in the form of the yellow star.

I realized I had found the missing link. Nazism had not been born in a vacuum. Its most brutal, inhuman features had been nurtured and cultivated in the quiet offices of the Apologetical Center. Künneth and his team transformed a banal National Socialist party into a machine of total genocide. They gave Hitler not only power — they gave him the technology of hatred and the moral right to wield it.

And once I realized this, a still more chilling question arose before me. If this technology had been created before the Nazis, did it survive them? What became of these people, these ideas, after 1945? The answer to that question became the key to my entire book.

Chapter 10. The Legacy of the Fourth Reich: From Haack to Dvorkin

After the defeat of Nazism, the world swore an oath: “Never again.” The Allies held the Nuremberg Trials, condemning the leadership of the Third Reich. It seemed as though the ideology of hatred had been torn out by the roots and burned in the furnaces of history. But this was only an illusion. While the world judged soldiers and politicians, the true architects of genocide — the ideologues and engineers of hatred — not only escaped punishment but ensured that their work would live on.

My investigation led me to a shocking discovery: Walter Künneth, the pastor who inspired the church’s collaboration with the Gestapo, was never tried. On the contrary, his career flourished after the war. In 1946, while smoke still lingered above the ruins of the Reichstag, Künneth became an honorary professor of theology in Erlangen. He was honored, respected, and his opinion was sought after. The man who had handed the Nazis lists for the concentration camps lived peacefully into old age, surrounded by accolades.

This was not simply a failure of justice. It was the conscious preservation of a virus. Künneth did not rest idle. He trained disciples. And the most diligent, the most faithful to his cause, was another Protestant pastor — Friedrich-Wilhelm Haack.

Haack was the missing link that allowed Nazi persecution technology to survive denazification and reemerge in a new, democratic Germany. In 1965, he created the “Working Group on Questions of Religion and Worldview” (Arbeitsgemeinschaft für Religions-und Weltanschauungsfragen). I could not help but notice the diabolical irony in the name — it almost exactly copied the title of one of the departments of the SS Reich Main Security Office. The signal was clear: “We continue.”

Haack, like his teacher Künneth, took up the familiar task of compiling “blacklists” of new religious movements. At his initiative, in the 1990s Bavaria officially published lists of “sects,” which became the basis for mass discrimination against their followers. The methods were the same: collecting dossiers, stigmatizing through the media, and conducting “educational work” with authorities and police. The baton had been passed.

And then this baton crossed the fallen “Iron Curtain” and was delivered to Russia. The name of the man who became this link is now known to anyone who has encountered persecution for faith in modern Russia. It is Alexander Leonidovich Dvorkin.

In the late 1980s and early 1990s, Dvorkin lived and studied in the West. There he came under the influence of Friedrich-Wilhelm Haack, becoming his pupil. He absorbed the entire methodology and ideology of the German anti-cult school, whose roots reached directly back to Künneth and his "Apologetical Center." Returning to Russia in 1992, Dvorkin brought with him not just knowledge. He brought a ready-made, well-tested technology of terror.

In 1993 — the symbolic year of the Waco tragedy — Dvorkin founded in Moscow the "Center for Religious Studies in the Name of St. Irenaeus of Lyons" (later the core of RACIRS). When I placed side by side the reports of Künneth's center from the 1930s and the reports of Dvorkin's center from the 2000s, I was left breathless. The resemblance was not just striking. It was a copy. A carbon copy.

Just as the "Apologetical Center" had done for the Gestapo, Dvorkin's RACIRS compiles and publishes lists of "totalitarian sects" and "destructive cults." These lists include not only religious groups but also civic organizations, educational projects, psychological trainings, and even commercial companies. They serve as direct operational guidelines for Russian law enforcement.

Just as Künneth lectured SS officers, Dvorkin and his followers hold "seminars" and "training courses" for the FSB, the Ministry of Internal Affairs, prosecutors, and judges. They teach law enforcement their terminology, their methods, in effect programming the state apparatus to persecute its own citizens.

The language of Dvorkin is a direct translation of Künneth's language into modern Russian. Unwelcome groups are a "cancer on the body of society," "parasites," "a threat to national security." It is the same dehumanization that preceded the Holocaust.

The chain of continuity became clear and unbroken. It was a direct ideological relay of hatred, passed hand to hand for a century. Walter Künneth, the teacher of the Nazis, handed down his legacy to Friedrich-Wilhelm Haack, who preserved it, and through him it was imported into Russia by Alexander Dvorkin.

The conclusion I reached was simple and terrifying. Modern Russian anti-cultism is not a homegrown phenomenon. It is a metastasis of the very cancer that once bore the name of Nazism. It is a form of the rehabilitation of Nazism, its continuation under the respectable guise of "the fight against sects."

When today in Russia Jehovah's Witnesses are put on trial based on "expert reports" copied from Dvorkin's articles — this is an echo of the processes that took place in Germany

in the 1930s. When German authorities mark Scientology files with the letter “S” — they are continuing Künneth’s work. Anti-cultism is not merely intolerance. It is the Fourth Reich in its informational, hybrid incarnation. It does not build gas chambers — at least not yet. It acts more subtly. It makes the state do its dirty work with its own hands, destroying itself from within, undermining the very foundations of law and democracy.

And when I realized this, I understood that my investigation concerned not merely individual groups or tragedies. It concerned the survival of the free world itself. For the virus that was not eradicated in 1945 today threatens to become a pandemic. And its main breeding ground lies where it was least expected — in Russia, the country that once paid the most terrible price for victory over Nazism.

Part V. Hybrid Fascism: The Virus of Hatred as a Global Threat

My investigation began in the ashes of Waco and led me into the archives of the Third Reich. I followed the bloody trail left by those whom I first thought of as mere fanatics, and then — as skilled manipulators. Now, at the end of this path, I see the whole picture. The truth turned out to be simpler, and at the same time immeasurably more terrifying, than I could ever have imagined.

We are not dealing with a series of tragic mistakes, nor with the activity of scattered groups of hatemongers, nor even merely with the legacy of Nazism. We are facing its direct reincarnation. A global, well-coordinated, and self-replicating system that I call hybrid fascism. This is the Fourth Reich, which wears no swastikas and does not march in black uniforms. It operates more quietly. It infiltrates state institutions under the guise of "expert councils," speaks with the voices of respectable officials and journalists, and builds its concentration camps not out of barbed wire, but out of lies, fear, and perverted laws.

Chapter 11. The Synthesis of Terror: Anatomy of the Global Network

Throughout this book, we have dissected the monster piece by piece. Now the time has come to assemble those pieces to see its true face. The mechanisms we have studied — these are not isolated tactical tricks. They are the organs of a single living organism, a deadly system that operates with flawless precision.

Let us look one more time, for the last time, at this machine of death in action, synthesizing everything we have learned.

Step One: Target Selection and Labeling. The network identifies or designates an "enemy." This can be any group that stands out from the general background: religious, philosophical, ethnic, even commercial. The main criterion — otherness. Then a label is affixed. As we saw in Part I, this is a weapon of mass destruction. Today's words "totalitarian sect" and "destructive cult" are the direct descendants of the Nazi "yellow star" and the purple triangle. They do not describe reality, they construct it. They instantly dehumanize the target, pushing it outside the boundaries of legal and moral protection. A person marked in this way ceases to be a citizen with rights. He becomes an object for "sanitary treatment."

Step Two: The Creation of a "Moral License." To justify the violence to come, a pretext is needed. It is provided by the factory of false victims we uncovered in Part II. Onto the stage steps the "apostate" — the key witness whose story, steeped in personal resentment and edited by anti-cult "producers," becomes the moral justification for aggression. It does not matter that his story is a lie, an exaggeration, or the result of blackmail, as in the Lisieux case. His tears and "suffering" give society and the authorities their indulgence. Persecution now appears not as aggression, but as "protection of victims" and "restoration of justice."

Step Three: The Capture of the State Machine. This is the culmination. Using the fabricated image of the enemy and the "testimonies" of manufactured victims, the network takes control of state institutions. The Waco tragedy, dissected in Part III, is the textbook example of this takeover. "Experts" like Rick Ross, armed with lies, became the chief advisors to the FBI. They paralyzed the professionalism of law enforcement, replacing protocol and common sense with ideological directives. Law enforcement, created to protect citizens, was transformed into a punitive squad executing the orders of the network of lies. They became the foreign hands that carried out the killing.

The Ideological Foundation: Nazi DNA. And finally, we reach the roots. In Part IV, we saw that this technology was not invented today. It is the direct legacy of Pastor Walter

Künneth's "Apologetical Center," which in the 1930s passed its methods to the Gestapo, becoming, in essence, the intellectual godfather of the Holocaust. This ideology did not die — it was carefully preserved by disciples like Friedrich-Wilhelm Haack and imported into Russia by Alexander Dvorkin.

Now the picture is clear. Modern anti-cultism — it is not a movement. It is a franchise. A global franchise for the production of hatred, built on Nazi technological blueprints. This is not just an analogy. It is a direct line of succession. The network acts globally, but its signature is the same everywhere. In Russia, Dvorkin advises the FSB, leading to torture and prison sentences for believers. In the United States, Ross advised the FBI, leading to the burning of children. In China, the Communist Party, using the same rhetoric of "heretical teachings," created an assembly line for the forced extraction of organs from Falun Gong practitioners.

Anti-cultists have learned how to be invisible. They do not create their own stormtroopers. Why should they, if they can use the police? They do not pass their own laws. Why should they, if they can lobby "anti-extremist" amendments and force parliament to do the dirty work? They have created the perfect parasite, one that penetrates the body of democracy and makes its immune system attack and destroy itself.

We have examined this system in detail. We know how it works. Now we must understand its ultimate goal. And it is far more terrifying than merely suppressing dissent.

Chapter 12. The Fourth Reich: Neo-Fascism under the Mask of "Public Safety"

The greatest and most dangerous deception of hybrid fascism lies in its disguise. It does not arrive with promises of world domination and racial superiority. It arrives with slogans of "safety," "protecting children," and "preserving traditional values." It appeals to the deepest fears of the average person. And under the cover of this noble rhetoric, it methodically dismantles the foundations of a free society.

This is not a struggle for souls. This is a struggle for power. Religious minorities — they are not the ultimate goal. They are a testing ground. A perfect testing ground for developing and refining technologies of total control, which can later be applied to anyone: to the political opposition, to independent media, to civil activists, to anyone who dares to think differently.

Let us look at how hybrid fascism destroys democracy from within, step by step.

The destruction of freedom of conscience — the cornerstone of all freedoms. Freedom of conscience is not just the right to believe or not to believe. It is the right of a person to inner sovereignty. It is the right to determine one's own values, one's own meaning of life. As soon as the state arrogates to itself the right to decide which faith is "correct" and which is "destructive," all other freedoms collapse like a house of cards. If the state can invade your soul, it can do anything. Anti-cultism gives the state this master key. Today they come for the Jehovah's Witnesses. Tomorrow they will come for those who read the "wrong" books. The day after — for those who listen to the "wrong" music.

The erosion of the rule of law. Hybrid fascism creates a parallel legal reality. For ordinary citizens, the Constitution, the presumption of innocence, and human rights still apply. But for those branded with the label "sectarian" or "extremist," these laws cease to function. Anything is permissible against them: wiretapping phones without a court order, raiding homes under false pretexts, using torture to obtain "confessions," handing down sentences based on pseudo-scientific "expert analyses" written by in-house ideologues of hatred.

The Russian "Yarovaya Law" is the clearest example. Adopted under the pretext of combating terrorism, it became the main cudgel against peaceful believers. In trials of Jehovah's Witnesses, the "evidence" of extremism consists of joint prayers, singing psalms, and reading the Bible. This legal absurdity becomes the norm, corroding the entire justice system like acid.

The corruption and demoralization of law enforcement. An honest police officer, investigator, or judge, ordered to persecute peaceful citizens for their beliefs, faces a terrible choice: either carry out a criminal order and break his conscience, or risk his career. The system rejects the honest and rewards cynics and careerists. Security agencies transform from institutions of protection into institutions of repression. They lose society's trust and become an isolated caste, hostile to their own people. This is exactly what we saw at Waco, where FBI agents, intoxicated by propaganda, were ready to burn children alive. And this is what is happening in Russia today, where young FSB operatives build their careers on fabricating cases against elderly women holding Bibles in their hands.

The atomization of society and the destruction of social trust. Fascism always seeks to destroy horizontal bonds between people. It wants every individual to stand alone before the omnipotent state. Anti-cultism is the perfect tool for this. It sets children against parents, neighbors against neighbors. It creates an atmosphere of total suspicion. Anyone whose views differ from the "norm" can be branded a "sectarian," and yesterday's friends will turn away out of fear or conformity. This "divide and rule" technology destroys the very fabric of society, reducing it to a frightened, fragmented mass that is easy to control.

The goal of this all-encompassing attack — the construction of a new kind of society. A digital concentration camp, where every step is monitored and any dissent is punished. The Chinese experiment with its "social credit" system is no longer dystopia, but reality. A person with a low score (for example, for practicing Falun Gong) cannot buy a plane ticket, obtain a loan, or enroll a child in a good school. He becomes an outcast.

Anti-cultists in the West and in Russia look at this experiment with envy. They are preparing the same future for us. And the fight against "sects" — it is only the first, pilot project for testing these technologies. If we allow them to win on this testing ground, tomorrow the entire world risks turning into one vast concentration camp.

Chapter 13. The Judgment of History: A Call for a New Nuremberg

We have reached the end. We have exposed the crime, identified its technology, uncovered its perpetrators, and traced their ideological lineage back to the darkest depths of the twentieth century. What stands before us is a crime against humanity, stretched across time and space. And it demands an answer.

After the Second World War, the world attempted to give such an answer. The Nuremberg Tribunal condemned the Nazi leaders. It was an unprecedented act of justice. But today we see that it was incomplete. It made one fatal mistake: it condemned the soldiers but pardoned the ideologues.

On the defendants' bench sat those who gave the orders to shoot and to release gas. But absent were those who made those orders possible. Absent were Pastor Walter Künneth and others like him — those whom I call the engineers of hatred. Those who for years created the ideological fuel for the machinery of the Holocaust. They not only escaped punishment — they continued their work, passing the poisoned baton to their disciples.

The virus was not destroyed. It merely went underground, mutated, and today sparks a new pandemic of hatred. And if we do not wish to repeat the catastrophe, we are obliged to hold a new Nuremberg. Not for revenge, but for survival.

Who should stand trial at this new Nuremberg?

It must be a trial not only of individuals, but of ideology and organizations. Three categories of criminals must take their place on the bench:

The Ideologues and Propagandists. These are the modern "engineers of hatred." People like Alexander Dvorkin in Russia, or the leaders of the European anti-cult federation FECRIS (which, in cruel irony, is funded by the government of France — the country that proclaimed "liberty, equality, fraternity"). These are the "experts" who build careers by inciting hostility, who write pseudo-scientific reports that transform faith into extremism, who lecture law enforcement, teaching them to hate. Their weapon is the word. But this word kills as inexorably as a bullet. They must be recognized as guilty of incitement to genocide.

The State Accomplices. These are the politicians who pass discriminatory laws. The officials who send down repressive directives. The judges who rubber-stamp convictions, closing their eyes to the absence of evidence and common sense. The heads of security agencies who authorize operations like the assault on Waco. They are the hands of hybrid fascism. They must answer for abuse of power and betrayal of their oath to serve the people.

The Disseminating Organizations. Structures such as Russia's RACIRS or Europe's FECRIS must be recognized as criminal organizations, just as the SS and the Gestapo once were. Their activities, aimed at inciting interreligious and social hatred, must be banned at the international level. Their funding — cut off, and their archives of lies — opened and made public.

What should this trial look like?

It cannot be just a tribunal in a single city. It must be a global, multi-level process of healing.

At the legal level: The use of existing international institutions such as the ECHR and the International Criminal Court to prosecute concrete acts of violence and discrimination. The introduction of personal international sanctions against ideologues of hatred and state accomplices.

At the political level: The adoption of an international convention condemning anti-cultism as a form of modern fascism and prohibiting any state support for organizations that incite hatred under the guise of "fighting sects."

At the societal level: A global campaign to detoxify the information space. We must learn to recognize the language of hatred. Journalists must be held accountable for spreading lies. Various internet platforms must cease to be megaphones for propagandists.

This is not a battle against someone. This is a battle for something. For a world where the value of a human being is not defined by the label imposed on him. For a world where the right to one's own opinion is not a crime. For a world where the state serves its citizens, rather than destroying them.

The Nuremberg Trial of 1945 judged the past. Our Nuremberg must judge the present in order to save the future. We no longer have the right to make mistakes. Because if we lose this time, there will be no one left to judge.

Epilogue: The Thread Must Not Break

It all began with the smoke rising over the Texas plain. I followed its scent, guided by the instinct of a journalist, believing I was investigating a single tragedy. I was wrong. I had stepped onto the trail of a crime that has lasted for a century. The thread I pulled in Waco turned out to be Ariadne's thread — one that led me through a labyrinth of lies, violence, and historical amnesia. It brought me to the very heart of darkness.

Now this book is finished. My investigation is complete. But the work is only beginning. Because this thread is now in your hands — in the hands of the reader.

The "network of lies" is powerful, but its power lies in our blindness. It thrives in the darkness of our ignorance and feeds on our fear. Its main weapon is the illusion that all of this happens somewhere far away, to someone else. That "sects" are the problem of eccentrics, and persecution is the fate of outsiders. This is a lie.

Every time we walk indifferently past a headline about the arrest of yet another "extremist." Every time we nod along as some "expert" lectures about "dangerous cults." Every time we allow fear of someone different to silence the voice of conscience — we help the network weave its web. We become its unwitting accomplices.

I have no illusions. This book will not change the world in a single day. The ideologues of hatred will call me insane, or an agent of the "sectarian lobby." The state machines they control will try to ignore it. But I know one thing: once spoken, the truth begins to live a life of its own. It is like light — even the smallest ray, breaking through a tiny crack, can shatter the deepest darkness.

This book is not a verdict. It is a diagnosis. And a warning. The virus of hybrid fascism is deadly, but we do have an immunity against it. That immunity is critical thinking, empathy, and courage. The courage to ask uncomfortable questions. The courage not to take on faith those who offer easy answers to difficult problems. The courage to stand in defense of a neighbor, even if their faith or way of life seems strange to you.

The fight against this evil is not the task of politicians or judges. It is the responsibility of each of us. It is a daily choice: to yield to fear, or to extend a hand of help; to repeat lies, or to seek the truth.

The thread of Ariadne is in your hands. Do not let it break. Because everything depends on it — on whether we will live in a world where anyone can be burned alive for their beliefs, as in Waco, or in a world where the most precious thing we have is the freedom to be ourselves.

The choice is ours.

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